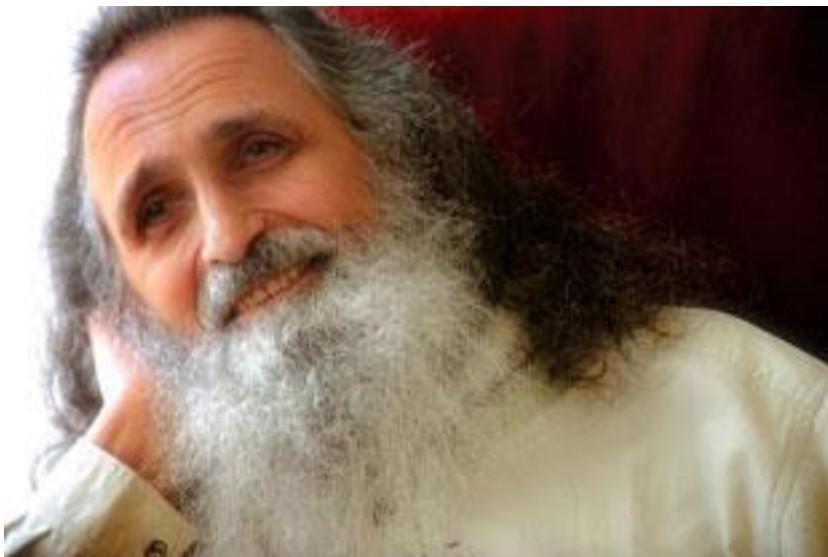


## TO JUDGE AND HOW TO DEAL WITH IT



/Pri Etz Chaim Lesson 378 page 127, line 11/:

[Minatzpech, the sofit (the letters that appear at the end of a word, such as kaf, mem, nun, peh and tzadik) of the Hebrew alphabet are the gvurot].

And when yimloch is said to you, have the intention that melech, malach and yimloch have the gematria of menatzpech (just great, the perfection. You can see that Hasjem is absolutely perfect. If you learn His language, His operating system...), that those sofit are in essence the five gvurot of the Ma”N.

We don't raise blissfulness or mercy with our Ma”N. No, we need chassadim, mercy. We don't have to think that we raise chassadim with our Ma”N. No, it are gvurot that we bring up. This is very important to know. We pull our gvurot, shortages and lay it in the hands of Hasjem, we entrust the higher step and then a solution to our problem comes from above, a filling for our shortage.

We need the sweetening for our gvurot. How can we see that in real terms? An example: something important that can not only be seen in the Kabbalah, but also in the conceptions of our world... how can we see it in terms of feelings, relations. I say what occurs to me as a result of that one line. It didn't just fall into my lap, it comes from what we have read, but I'm now going to give it in the words of our world, because it is important for us to know: to know how to deal with things that seem to play tricks with us.

What is exactly the aspect of Ma”N that we have to bring up? How can we see that? He says that it's gvurot that we bring up. How can we see that? How can we experience that? Try to always bring it down in this way, try to apply it, to do the Kabbalah, don't fantasize, but try to, as a result of a line, link up connections with something on earth that is comparable. That is Kabbalah, practical and not theoretical.

Look what we have on earth. One of the main problems of every one of us, not only of you and me who learn Kabbalah, but of every person who was, is and will be is to judge. Try to

hear it. It is supplementary to what we have learned before.

To judge and how to deal with it. Try to pay attention to what I'm trying to say, what now occurs to me, because it is very practical and important and it gives a form of rescue. Nobody here on earth doesn't judge. Nobody. No saint. We of course let Yeshua aside. But no person on earth... When you say that someone couldn't judge, then you don't understand what you're saying...

Why? Because judging is something that we're not able to not experience. It's very deep what I'm not trying to explain.

Judgment doesn't mean that you judge or someone else judges, but a thought that occurs and gives a feeling, an idea to judge. A judgment can manifest itself in different ways. Judging is not only grumbling about the weather, about the neighbor, your co-workers, politics... It's also a judgment when it comes into your mind and heart, so also when you don't say it out loud.

There is also another kind of judgment that it seems that another person judges you. This is also a kind of judgment, because you judge that someone else judges you. You have to keep relating it to yourself, while it seems that another judges you. Clear? You don't know the motivations of others, but it seems to you that others judge you or someone else.

There is also a third type of judgment: to judge the operating system of Hashem. "Why am I made like this", "why am I sick", "why am I this or that", "why is my organ too thick...", all kinds of judgments towards Hashem.

All those manifestations, all those three types of judgments come to help correct yourself. Don't flee from judging. So when a judgment occurs to you, don't say "no, no, I'm not going to say or do anything because judging is forbidden. Because one who judges will be judged". This way you suppress it in yourself, hide it in yourself. You have to never do that. A religious person does it this way, a humanist, philosopher ...

Philosophers do it differently than religious people. The philosopher does it with his head, while a religious person does it because it is dogma. Either way it's childish, not the grown-up attitude towards judging, because they keep judging till their last breathe. All of them: philosophers, humanists, group-kabbalists and religious people. They all judge in covered ways. When someone calls himself a Catholic, then he automatically judges a protestant. Let alone a Muslim, etc. Anyone who belongs to a group or grouping, whichever, and identifies himself with it, he judges. Therefore we don't make a group, we don't speak of a Kabbalistic group. Every one of us works individually.

What do we have to do then, contrary to what the world does. Don't flee, don't hide, and don't suppress it. How often in a day aren't we against the operating system, against Hashem? Why is it like this? Why did He create the world like this, that I feel myself so awful? How often don't we look bad at someone and judge them.

No person doesn't judge. Judging arises from our wish to receive for ourselves. It's the result of reflecting the light, of the pieces that are not yet corrected. If a piece that is not corrected brings up the wrong Ma'N – then the higher step turns around, turns its back to you and then you experience Dyn as bad. This is because it responds to your uncorrected part.

In other words: you have to always be happy. When a feeling of judgment comes into your mind or when you think that others judge or that you judge towards Hashem... Pay close attention: being happy doesn't mean getting a kick out of your judgment; this is of course not what we mean. But it has to be a signal for you: "look, here lies my own shortage and I have to do something about it".

So what do we need to do then? Don't suppress the judgment that occurs to you, as it doesn't help. If you suppress any form of judgment whatsoever, what do you do then? Instead of correcting yourself, you conceal it and say: 'later, another time'. This way you maybe postpone it to your next incarnation and you won't correct it.

And now the solution, the salvation that Hashem gives us - the method to continually correct yourself of every form of judgment. Hear it with you both ears and open your heart and know that if you practice this that you will receive a great salvation. Practice it, in every circumstance of your daily life.

When a judgment in any form possible occurs to you, in your heart, in your mind, wherever... don't hide it, but endure it. Hear what I'm saying. Engrave it in your heart. Endure it. You come home and see the neighbor who bought a new, beautiful car. Even before you say something, you think that he cheated with money, with the tax authorities or maybe he does weird things to earn money. This automatically comes into you mind and this is because that part of you isn't corrected.

What do you have to do? You have to endure that feeling of judgment that crosses your mind. Say immediately to yourself: "endure it" and then you'll bear it. This endurance must pull Ma" N above. This is Ma" N with a bit of gvurot, judgment. You bring the judgment up and lay it in the hands of the higher and say "I want to endure it". Through this you let the higher correct this judgment and through that a sort of thread of light, chassadim will come from above. It can be chassadim with a bit of chochmah. It depends of the sort of judgment, and then you obtain a correction for that judgment.

If you do this frequently... Hear what I'm saying, I'm being honest: I also judge more than hundred times a day, I don't know how many times a day. It's terrible what I still experience, but because I practice this method of correction, then almost automatically comes... The judgment isn't mine; the judgment is actually not yours. It comes to you to be corrected. When it occurs to me, then I automatically say qua power – I have to do it within myself – "endure it". And this gives a relief. Not just a feeling of relief, but relief that a little piece of sin has been corrected.